

CHRONICLES

OF

THE NORTH-AMERICAN SAVAGES.

VOL. 1.

SEPTEMBER, 1835.

No. 5.

DEATH, CHARACTER, TALENTS, MODE OF LIFE, &c., OF POWHATAN.

(CONTINUED FROM PAGE 64.)

As to his particular system of war and conquest, we are not minutely informed. Like Indian warfare in other sections and times, it is said to have consisted, in a great degree, of stratagem and surprisal, rather than force. In 1608, a rebellion which arose among the Payuntatanks, was suppressed in the following manner. They being near neighbors, a number of his own tribe was sent into their villages, who under some disguise or false pretence obtained lodgings over night. The several houses were meanwhile beset with ambuscades: and at an appointed signal, the two parties, within and without, commenced an attack at the same moment. Twenty-four Payuntatanks were slain, and their scalps carried to Powhatan, who kept them some time suspended on a line between two trees, as a trophy. The women and children, as also the Werowance or Sachem, were made prisoners, and afterwards slaves or servants.

Powhatan's warriors were regularly and thoroughly disciplined. At one of his first interviews with the English, a martial parade formed part of the entertainment. Two or three hundred Indians having painted and disguised themselves in the fiercest manner possible, were divided into two companies, one of which was temporarily styled Powhatan's, and the other Monacans. Each company had its captain. They stationed themselves at about a musket shot from each other. Fifteen men abreast formed the front line of both, and the re-

mainder ranked themselves in the rear with a distance of four or five yards from rank to rank and in file, but in the opening between the files, so that the rear could shoot as conveniently as the front. A parley now took place, and a formal agreement was made, that whoever should conquer, such warriors as survived their defeat should have two days allowed them for their own submission, while their wives and children, should at once become prizes to the victor.

The parties advanced against each other—a sort of sergeant commanding each flank, and a lieutenant the rear: and the entire company came on leaping and singing to warlike music, but every man in his place. On the first flight of arrows they raised upon both sides a terrific clamor of shouts and screeches. "When they had spent their arrows, (writes the describer of this scene,) they joined together prettily, charging and retiring, every rank seconding the other. As they got advantage, they caught their enemies by the hair of the head, and down he came that was taken. His enemy with his wooden sword seemed to beat out his brains, and still they crept to the rear to maintain the skirmish."

The Monacan party at length decreasing, the Powhatans charged them in the form of a half moon. The former retreat, to avoid being enclosed, and draw their pursuers upon an ambuscade of fresh men. The Powhatans retire in their turn, and the Monacans take this opportunity of resuming their first ground. "All their actions, voices, and gestures, both in charging and retiring, were so strained to the height of their quality and nature, that the strangeness thereof made it seem very delightful." The warlike music spoken of above was a large deep platter of wood, covered with skin drawn so tight as to answer the purpose of a drum. They also used rattles made of small gourds or pompion-shells; and all these—it may well be supposed—mingled with their voices, sometimes twenty or thirty together, "made such a terrible noise, as would rather affright than delight any man."

It was probably by no little drilling of this description that Powhatan made soldiers of his subjects; and it naturally enough mortified him, after taking so much trouble with so much success, to see them defeated so readily as they were by the English. The chief cause, too, of this superiority, was a matter of wonder. No Indian had ever before seen anything which resembled, in form or effect, the fire-arms of their strange enemy. For some time, therefore, their fear was attended with a superstition, against which no courage could prevail. But Powhatan was not long in determining at

all events to put himself on equal terms with the Colonists, whatever might be the hazard; and from that moment he spared no efforts to effect his purpose. On Newport's departure for England, he bargained away from him twenty swords for twenty turkeys. He attempted the same trade with Smith; and when the latter shrewdly declined it, his eagerness became such, we are told, "that at last by ambuscadoes at our very gates, they (the Powhatans) would take them per force, surprise us at worke, or any way." Some of these troublesome fellows being seized and threatened, they confessed that the emperor had ordered them to get possession of the English arms, or at least some of them cost what it might.

He availed himself, with great ingenuity, of a disposition among some of the Colonists to trade privately in these contraband articles; and in that way obtained large quantities of shot, powder, and pike-heads. So upon Smith's departure for the settlement, after this famous visit, in December, 1608, he artfully requested the captain "to leave him Edward Brynton to kill him fowle, and the Dutchman to finish his house." This house, we have seen, was abandoned; and as for fowl, the idea of employing an Englishman to hunt for his Powhatans, was absurd. He had no objection, however, to Brynton's gun or his martial services. The Germans he was probably sure of already. They proved traitors to the Colony, and soon after we find them diligently engaged in arming and instructing the savages. One of them subsequently stated, that the emperor kept them at work for him in duress. He himself sent answer to Smith's demand for them, that they were at liberty to go if they chose—but as for carrying them fifty miles on his back he was not able. The adroitness with which he obtained arms at Jamestown, during Smith's absence, has already been the subject of comment.

The implicit obedience which he exacted of his own subjects, notwithstanding the apparently precarious tenure by which he held his command, is a striking indication of the extent of his mere personal influence. "When he listeth," says an old writer, "his will is law, and must be obeyed: not onely as a King, but as a halfe a God they esteeme him. What he commandeth they dare not disobey in the least thing. At his feete they present whatever he commandeth, and at the least frowne of his browe, their greatest spirits will tremble with feare." This subordination was sustained by measures, which, for severity and courage, would do no discredit to the most absolute despot of the Eastern world. On one occasion, certain offenders were burned to death in the midst of an immense heap of

glowing coals, collected from many fires made for the purpose. A more merciful punishment was by braining the criminal with a club, as Smith was to have been sacrificed. The most horrible was fastening the poor wretch to a tree, breaking his joints one by one, and then whittling down the body with reeds and shells. Thrashing with cudgels was no trifle. Smith says he saw a man subjected to this discipline under the hands of two of his practised countrymen, till he fell prostrate and senseless; but he uttered no cry or complaint.

The extraordinary native shrewdness of Powhatan was abundantly manifested in the amusing advantages he obtained over Newport; his long and artful conversations with Smith, some of them sustained under the most embarrassing circumstances, merely to procure time; the promptness with which he rejected and defeated the proposal to make common cause against the Monacans—a bait, as he expressed it, too foolish to be taken; and, in fine, upon every occasion, when the English undertook to negotiate or to argue with him. He availed himself most essentially of the aid of the German deserters heretofore mentioned, but he had too much sagacity to trust them after they had deserted *himself*; and so, when two of them fled to him a second time, with proposals for delivering his great rival, Captain Smith, into his hands, he only observed, that men who betrayed the Captain, would betray the emperor, and forthwith ordered the scoundrels to be brained upon the spot.

Powhatan, like many others of his race, has been regarded with prejudice for the very reasons which entitle him to respect. He was a troublesome enemy to the Colonists. His hostile influence extended for hundreds of miles around them; cutting off commerce with the natives in the first place, and making inveterate enemies of them in the next. Powhatan, we are told, “still as he found means cut off their boats, and denied them trade;” and again, “as for corne, contribution and provision from the salvages, we had nothing but mortall wounds with clubs and arrowes.” Here, too, we find the emperor availing himself of the disasters and despair of the Colony, to procure swords, muskets and ammunition—so reckless had the Colonists become through famine. Still, it does not appear, that Powhatan adopted any policy but such as he believed indispensable to the welfare, not to say the existence, of his sovereign dominions. His warfare was an Indian warfare, indeed. But setting aside those circumstances of education and of situation which rendered this a matter both of pride and necessity, it may be safely said, that he but followed

the example of those who should have known better. Not only did he act *generally* in self-defence against what he deemed the usurpation of a foreign and unknown people, who had settled without permission upon his shores; but he was galled and provoked by peculiar provocations in numerous instances. The mere liberty of taking possession of a part of his territory might have been overlooked. Probably it was so. In the earliest days of the settlement, when nothing could be easier for Powhatan than to extinguish it at a single assault, it is acknowledged that his people often visited the English and treated them with kindness. Not long afterwards, indeed, they committed some trespasses, but meanwhile a party of the English had invaded the interior of the country. Considering the dissolute and unprincipled character of a large part of them, it is not improbable that still greater freedom was exercised with the Indians; such of course as the historians would be likely neither to record nor to know. And yet Smith himself has told enough—*of himself*—to make this point clear. In his very first expedition after corn, seeing, he says, “that by trade and courtesie, nothing was to be had, *he made bold to try such conclusions as necessitie inforced.*” He let fly a volley of musketry, ran his boats ashore, skirmished with the natives, and forcibly obtained a supply of provisions. And thus—adds the scrupulous captain—

“Thus God unboundlesse by his power
Made them so kinde would us devour.”

It was nothing to the emperor, or to his subjects, that Smith went beyond his authority in these matters. “The patient council”—he writes in another connexion—“that would move to warre with the salvages, would gladly have wrangled with Captaine Smithe for his crueltie.” He adds, that *his* proceedings—his *conclusions*, in his own language—had inspired the natives with such fear, that his very name was a terror. No wonder that he sometimes had peace and war twice in a day. No wonder that scarcely a week passed without some villainy or other. Again, when the Chickahominies refused to trade, the President, “perceiving (supposing) it was Powhatan’s policy to starve him,” landed his company forthwith, and made such a show of anger and ammunition, that the poor savages presently brought in all their provisions.

So we are summarily informed in Mr. Hamer’s relation, that about Christmas (1611,) “in regard of the injurie done us by them of Apamatuk, Sir Thomas Dale, without the losse of any *except some few salvages,*” took possession of the terri-

tory and provision of the tribe, made a settlement upon the former without ceremony, and called it New Bermudas! One more illustration must suffice. It is a passage of Smith's history relating to a detachment of vagabonds under the command of one West, who left Jamestown, and located themselves not far from Powhatan's residence at the falls of the river. "But the worst was, that the poore salvages that daily brought in their contributions to the President, that disorderly company so tormented these poore soules, by stealing their corne, robbing their gardens, beating them, breaking their houses, and keeping some prisoners, that they daily complained to Captain Smith, he had brought them for protectors, worse enemies than the Monacans themselves; which though till then for his love they had endured, they desired pardon if hereafter they defended themselves—since he would not correct them as they had long expected he would." A most reasonable determination, civilly and candidly expressed.

But, whatever may be said of the motives or method of the warfare of Powhatan, it must be acknowledged that his character appears to no disadvantage in peace. We cannot but admire the Roman dignity with which he rejected all offers of compromise, so long as the English seemed disposed to take advantage of their own wrong in the violent seizure of Pocahontas. They knew that this was his favorite child, and they presumed on the strength of his attachment. But, much as her situation troubled him, he would not sacrifice his honor so far as to negotiate for her restoration on derogatory terms. He was afflicted, but he was still more incensed. When, however, he ascertained, by sending his sons to visit her, that she was well treated, and in good health, (though we are somewhere told, "they had heard to the contrarie,") he began to think better of the offers of peace. Then came Rolfe, "to acquaint him with the businesse," and kindly he was entertained, though not admitted to the presence of Powhatan. The young gentleman explained himself, however, to the emperor's brother; and the latter promised to intercede for him, as did also the two sons. Their explanations proved successful. The emperor was not only convinced that his daughter was entertained civilly, but he was pleased with the honorable intentions and touched by the passionate and tender affection of Rolfe. No sooner, therefore, did the appointed time for the marriage come to his knowledge—and no doubt Rolfe had already had the politic courtesy to apply for his consent—than he despatched three members of his own family to confirm the ceremony.—"And ever since," adds the historian,

"we have had friendly trade and commerce, as well with Powhatan himselfe, as all his subjects." So jealous were he and they of injustice; and so susceptible were they, at the same time, of mild and magnanimous impressions.

We find characteristic anecdotes to the same effect, in the curious account Mr. Hamer has left on record of a visit which he paid the emperor in 1614, soon after the conclusion of peace. After some conversation upon business matters, the visiter was invited to Powhatan's own residence, where was a guard of two hundred warriors, which (as Mr. Hamer supposes,) always attended his person. Having offered that gentleman a pipe of tobacco, he immediately inquired after the health of Sir Thomas Dale, at that time President, and then of his own daughter and her husband; wishing to know especially how these two liked each other. Hamer answered, that Sir Thomas was perfectly well; and as for Pocahontas, she was so contented, that she never would return to her father's court again, if she could. Powhatan laughed heartily at this reply, and soon after asked the particular cause of Mr. Hamer's present visit. On being told it was private, he ordered his attendants to leave the house, excepting only the two females—said to have been Indian queens—who always sat by him, and then bade Mr. Hamer proceed with his message.

The latter began with saying, that he was the bearer of sundry presents from Sir Thomas Dale, which were delivered accordingly, much to the emperor's satisfaction. He then added, that Sir Thomas, hearing of the fame of the emperor's youngest daughter, was desirous of obtaining her hand in marriage. He conceived, there could not be a finer bond of union between the two people, than such a connexion; and besides her sister Pocahontas was exceedingly anxious to see her at Jamestown. He hoped that Powhatan would at least oblige himself so much, as to suffer her to visit the Colony when *he* should return.

Powhatan more than once came very near interrupting the delivery of this message. But he controlled himself, and replied with great gravity to the effect, that he gladly accepted the President's salutation of love and peace, which he certainly should cherish so long as he lived; that he received with many thanks the presents sent him as pledges thereof; but that, as for his daughter, he had sold her only a few days before, to a great Werowance, living at the distance of three days journey, for three bushels of Rawrenoke (Roanoke.) Hamer took the liberty to rejoin, that a prince of his greatness

might no doubt recall his daughter, if he would—especially as she was only twelve years of age—and that in such a case he should receive for her from the President, three times the worth of the Roanoke, in beads, copper, and hatchets.

To this Powhatan readily rejoined, that he loved his daughter as his life; and he had many children, he delighted in her most of all. He could not live without seeing her, and that would be impossible if she went among the Colonists, *for he had resolved upon no account to put himself in their power, or to visit them.* 1. That he desired no other assurance of the President's friendship than his word which was already pledged. He had himself, on the other hand, already given such assurance in the person of Pocahontas. *One was sufficient, he thought, at one time; when she died, he would substitute another in her stead.* But, meanwhile, he should consider it no brotherly part to bereave him of two children at once. 2. Though he gave no pledge, the President ought not to distrust him or his people. There had been already lives enough lost on both sides; and by his fault there should never be any more. He had grown old, and desired to die peaceably. He should hardly fight even for a just cause; the country was wide enough, and he would rather retreat. "Thus much," he concluded, "I hope will satisfy my brother. And so here, as you are weary and sleepy, we will end." He then ordered a supper and good lodgings for his guest, and the latter took his leave for the night.

Early the next morning, Powhatan himself visited Mr. Hamer at his lodging place, and invited him to return to his own wigwam. There he entertained him in his handsomest manner. The time passed pleasantly, and Mr. Hamer began to feel at home. By and by came in an Englishman, one who had been surprised in a skirmish three years before at Fort Henry, and detained ever since. He was so completely savage in his complexion and dress, that Hamer only recognized him by his voice. He now asked that gentleman to obtain leave for him to return with him to the Colony; and the request was accordingly made, and even pressed. The emperor at length was vexed. "Mr. Hamer," said he, "you have one of my daughters, and I am content: but you cannot see one of your men with me, but you must have him away or break friendship. But take him if you will. In that case, however, you must go home without guides, (which were generally offered the English on these occasions:) and if any evil befalls you, thank yourselves."

To be continued.

"*Essay on the Chippewa Language*," read before the American Lyceum, at the third Annual Meeting, in the city of New-York, May 3d 1833.—By Edwin James, M. D.

"The aborigines of our country have been declared, on high authority, to be in a state of pupilage to our government; and this principle has been adopted in the measures pursued in reference to them. Without discussing a question which does not belong to our work, we cannot pass by the fact, that this claim involves responsibilities, corresponding to the authority claimed. No duty of the guardian, no claim of the pupil, is more obvious than that of *education*. It is beyond the reach of the Indian—we are bound to furnish it. We deprive him of the power to avail himself of the former means of support, &c., or to continue his former habits of hunting and warfare—in so doing, we assume, in fact, as well as in the theory before stated, the obligation to provide some other mode of subsistence for him. Indeed, the duty has been recognized, and in many of the tribes, has been performed. Colonies and schools have been established and sustained by the government; for the express purpose of communicating knowledge and civilization; and individuals are employed to act directly upon them. Benevolent societies have gone forward in the same work, with noble zeal, and with gratifying success; and even the distant Flatheads of the Rocky Mountains, now excite the interest and efforts of one of the largest and most zealous classes of Christians in our country. All this is in a high degree praiseworthy; and is a new and absolute pledge that *the work shall go on*.

We are committed, as a nation, and as a body of Christians, on this point, and we are bound to go on, until, as our settlements advance, not one uncivilized and uninstructed Indian shall be found within our borders. We are urged on by interest too; for no instance can be named, in which this process of civilization and instruction has not rendered a tribe less savage, and less dangerous; and the very warriors who were ready to imbrue their hands in the white man's blood at the slightest provocation, have become his firmest friends, and in many cases, his obedient pupils. Books have been published in several of their languages, and in a former volume, (see *Annals of Education*, Vol. ii. p. 174.) we have described the extraordinary effort to which Se-quo-yah, the Indian Cadmus, was prompted by his intercourse with whites, and the singularly perfect alphabet which he produced. We are gratified

Botanist
Historian
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Long's
Expedition
to
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died
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Burlington
Iowa
1861

to find that an important addition has been made to the means of instruction, by Dr. Edwin James, of the United States Army, who is so well known as a traveler, and a man of science. Dr. James has in the course of his official duties, been much among the Indians.

He has been engaged for ten years with a zeal and patience which can be admired, but can never be compensated, in translating the New Testament into the Chippewa language, and the work has recently been published in the English character. This translation brings the truths of Christianity within the reach of six tribes, in the Northwest, and it is said, of many others to whom the Chippewa language is intelligible. We are happy in being able to present our readers with an account of the language itself, in an essay read by Dr. James, to the American Lyceum."—*Annals of Education*, Vol. iii. page 440.

CHIPPEWA LANGUAGE.

The Chippewa is one of a group of about twenty dialects, spoken in a vast region of North-America, extending in every direction around the Lake of the Woods, and the sources of the Mississippi. This group of dialects has been called the Algonkin, or Leni Lenape, in the early and more recent works on the languages of America. The Chippewa has many words in common with the Delaware; it is closely allied to the Massachusetts as preserved in the works of Mr. Elliot; to the aboriginal language of a large part of Lower Canada, as may be inferred from specimens in the compilation of De Laet, the works of the Jesuits, and other early travelers. It is now extensively spoken as a mother tongue, by all the tribes about Lake Superior, on the St. Croix, and all the eastern branches of the Upper Mississippi, by those on both sides of Lake Huron, and a large proportion of those about Lake Michigan, and as an acquired language, by many among the Dahcotah lands, occupying the country between the Mississippi and Missouri, by the Winnebagoes, Ioways, and a few among the Pawnees. The language of the Sacs and Foxes, of Black-Hawk and his warriors, is a dialect chiefly distinguished from the Chippewa, by substituting the consonant sound *l*, for the equivalent *n*, as the Creek takes *r*, in the same place." We would here add further, that the dialect spoken by Black-Hawk and his warriors, specimens of which have been given in a previous number under the heads of "Vocabulary, Select Sentences, &c., of the Sawkée language," is further distinguished

from the Chippewa by substituting the consonant *k* for *g*, as the plural in the Chippewa is formed by adding *ug* to the singular; so in the dialect of the Sawkees, *uk* added to the singular almost universally forms the plural. The reader will be enabled to observe the affinities, and some other peculiarities of similarity, in several of these dialects, in the following examples, viz:

English. Chippewa. Sawkee. Pottowattomy. Shawnee.
 Sun. Gezis. Ke-sheth. Ke-sis. Ke-sheth-woh.

Moon, Tup-pe-ha, (night) being prefixed to *sun*, gives the name of the moon. The Kickapoo likewise substitutes the sound of *th* for the Sawkee *s*.

"Of the history of this language, as far as it can be derived from existing materials, foreign to itself, little need be said. It once extended over a large portion of the present territory of the United States. It was spoken on the banks of the Hudson, the Delaware, the James River, as well as in New-England and Canada, while the less tractable tribes, speaking the guttural languages of the Iroquois stock, probably occupied the country about the great lakes. The race who speak it have been driven from place to place, harassed and hemmed in; they are now comparatively few in number, destitute and miserable in condition, shivering and starving in the cold morasses of the Northern Lakes. Of the natural history of the language, we may remark, *first*, that it is harmonious and pleasing to the ear, having nearly such an intermixture of sounds of the different classes, as we meet with in the best European dialects. Hence it is acquired and spoken with facility by Europeans and their descendants. While the Iroquois, in speaking which, the lips are never closed, the guttural Winnebago, the Chippewyan, the Dahcotah, and Pawnee, in which are few *labial* and *liquid* sounds, are rarely acquired and more rarely spoken well by foreigners.

Second.—It is a *primary* and *pure* language. By this it is intended that there are few foreign words, and *no* foreign idioms. The minds of the Indians are in a great measure destitute of that excursive and accumulating power which has enriched our mother English with shreds and patches from all languages, past and present, dead and living. While we recognize in the New-England word *tompung*, applied to a one-horse sled, the Chippewa *Ctabon*, in *wegewam*, *mukkesin*," to which we may add many other names of rivers, towns, &c., which are words of these dialects, transplanted into our own; to wit: *Misse*, *Sepo*, in the Sawkee dialect, *Misse*, is a describing adjective in

the superlative degree, yet slightly differing from *Mish-e*, which is applied only to God, as prefixed to the word *Mon-a-tu*. *Se-po*, is a river. Again, from the Pottowattomy, *She-kaw-quoh*, we have manufactured the senseless and unmeaning *Chicago*. *She-kaw-quoh*, is in English the place of skunks.

We rarely find the Indians using, or attempting to use, words from our language. Instead of adopting the monosyllable *Cow*, the Indian prefers to use his own designation for the Bison; *Lal-lous-eh*. Instead of the easy word *horse*, he employs, in accordance with the combining and explanatory genius of his own language, the compound *babashekokashe* of the Chippewa; or the *Na-koat-to-kush-shah*, of the Sawkee, a word worthy of Linnæus himself, signifying *the animal that has a single nail on each leg*.

Third.—It is in a great measure destitute of prepositions and auxiliary words; hence the great and almost exclusive importance of the *verb*. In Chippewa, this part of speech may aptly be called the *working word*. As in the eastern languages, the *ground form* of the verb, which is either monosyllabic or polysyllabic, much more commonly the former, receives *affixes of person*; and these are both prefixed and suffixed, as is also the case with the numerous particles used with the radical form, to express the various modifications of signification. As the language is probably more destitute of proper auxiliaries than either the Hebrew or the Arabic, so it is likely the number of conjugations exceeds that in either of those languages, while the number of Paradigmata required to exhibit the plan of formation of all the verbs, is probably less than either. By way of illustrating the manner in which the successive trains of forms or conjugations takes rise from the radical syllable, we may instance the two verbs *to see* and *to hear*. The radical syllables, or ground forms, stripped of all circumstance, are *wab*, see, *nond*, hear; in the third person singular, indicative present, they become *wabe* he sees, *nondum* he hears; and the signification is not so abstract as in our language, but it is implied that something is heard or seen. The more accurate rendering would be *he sees it*, *he hears it*. This then is one conjugation. That which would follow in the order of our thoughts would perhaps be the conjugation expressing the idea of an animate object, to which the signification of the verb may be said to pass over. To effect this, the syllable appended to the ground form in the former case is dropped, and other particles substituted; thus *wabe* becomes *owaboman*; *nondum*, becomes *onondowwan*, he sees him, he hears him, where we have a prefixed pronoun, and a suffixed

termination depending upon that prefix. The suffixed pronoun is usually pleonastic; thus if an Indian says, *newabonian Babashekokazheen*, it is equivalent to saying in English, 'I see him a horse;' hence this redundant manner of expression is commonly observed in the imperfect English of such Indians as learn a little of that language. Another conjugation is passive in signification; *newabun diigo*, I am seen; *neennondago*, I am heard. Here it will be perceived, these verbs fall under the same paradigm, for while one receives only the two syllables *ago*, the other receives four, *undiigo*. In another conjugation, a particle added to the passive form expresses an accessory idea of great importance; while *newabun diigo*, and *neennondago*, express definitely the ideas 'I am seen, I am heard,' *newabundiigowiz*, and *neennondagowiz*, express with equal certainty and precision, 'I am seen of the Deity,' 'I am heard of the deity.' *Neennondum oshewa* signifies, 'I cause to be heard;' *newabun diewa*, 'I cause to be seen, or, I show.' To mention all the conjugations that occur in almost any one verb, with an illustration of each, by a single example, would exceed the limits proposed in this communication. To give an intimation of the great importance of the verb, and to acquaint the philologist with the manner in which its various and complicated applications are made, is all that is here intended.

Without a careful study of the verb, arranged according to the above suggestions, in the manner of the Shemitic languages, any attempt to acquire a competent knowledge of the Chipewewa by a foreigner, would prove abortive. This will be the more evident, if we consider that in a great majority of the verbs, there are from fifteen to twenty conjugations, and that each of these in all its derivatives, is in signification really unlike all the rest. For example, the derived substantives remotely connected with either of the two radical words above given, have a great range of signification, to wit:

Nondumowin,	which signifies,	'the hearing it.'
Nondagawin,	"	" 'the hearing it by an agency.'
Nondagowin,	"	" 'the being heard.'
Nondagowizzewin,	"	" 'the being heard of the Deity.'
Nondumozhewawin,	"	" 'the making to be heard.'
Nondumokazowin,	"	" 'the affecting or pretending to hear.'

And many others which might be enumerated, all give the substantive *idea of hearing*, or *the hearing*, but under great and essential modifications; so that though either of them might be rendered *hearing*, that word would give no knowl-

edge of the true import of either. This feature of the language is rendered peculiarly manifest in the conversation of such as speak it imperfectly, as an acquired tongue; who, when they talk of almost anything, introduce great confusion of words, such as would result from calling *Love*, self-love, the being loved, reciprocal love, the causing to be loved; or something else equally remote from what was intended.

It has been the more dwelt on here, with a view of fixing attention upon a peculiarity of the language which may not be easy to name, but which consists in the remarkable definiteness, and closeness of application, of all phrases and words. Abstract terms and words of general application are few. It has been stated by one who made the human mind and its operation his peculiar study, that men have never been found with a language so poor, as to have no words equivalent to *time* and *space*. But I can truly say, that after many years of careful inquiry, aided by the best interpreters, I have been able to find no such words in the Chippewa. Our substantive conceptions, or ideas, if the word be more intelligible, of *time*, *space*, *duration*, *eternity*, *cause*, and *effect*, and some others, if not wholly foreign to the thoughts of the Indian, cannot be expressed by substantive terms in his language.

If father Saturn has ever been revealed as an abstract and independent existence to the mind of the poor Indians, the conception has left no visible trace in their language. I know of no substantive in any Indian language equivalent to *resurrection*, *aroke*, or *beginning*, as those words are used in the Hebrew, Greek, and English versions of Genesis. From this remark it will appear that the language, as we might have expected, deals little in abstractions. It is conversant with visible, tangible, and sensible objects; and when no more is aimed at than to speak of such objects, it is comprehensive and forcible. The tendency to compounding, or agglutination, which feature has been so ably explained by the distinguished President of the American Philosophical Society, gives it in many instances a wonderful power of compression, like the following: *nuhmukqueem, kesebekeengwam*. Not only do these words fully express the meaning of the Greek, *aleipsoi son-teen kephalen kai to prosopon son nipsai*, but in the first imperative, the expression is enriched by a distinct allusion to the animal from which the anointing oil is derived, for so we understand the syllable *muk*; the word when fully translated signifying, 'anoint thine head with bear's oil.' This peculiarity of rigid, specific application, it will readily be perceived, while it may give the words an admirable degree of definite

and explicit adaptation to particular cases, is an obstacle to that free currency, if I may be allowed the expression, so needful to, or rather so inseparable from, the great enlargement and activity of the intellectual powers. Perhaps this feature of the language cannot be better illustrated than by the comparison just alluded to. In the Indian there is, owing to the deficiency of the small change of auxiliaries and prepositions, a difficulty in the ready adaptation of the expression to the particular case, while on the other hand, when the particular case provided for occurs, the expression is often more definite and perfect than in our language. Take, for example, the common illustration founded on the double plural of the verb. The expression, *we will go*, in English is ambiguous. The question immediately arises, who are the persons intended by the pronoun *we*. The Indian says either *keguhdezhamen*, 'we will go,' including in the prefix *ke* of the second person, the individual addressed, or he says, *neen guhdezhamen*, 'we will go,' in which instance the person spoken to is excluded. A similar illustration may be taken from that usage of the language which defines, when persons are spoken of, whether they be living or dead. '*My father said*,' may appear sufficiently definite, but the Indian commonly distinguishes, he that was my father said, *nosenabun geeketto*, or my father said, *nos ge eketto*, as the case may be.

Allusion has been made in the former part of this paper, to some features of remarkable similarity between the Chippewa and Hebrew languages. A field of interesting research is thus opened, which time will not now allow us to enter. We shall conclude by noticing a few such instances of merely etymological resemblance as occur to recollection, being well aware that the enlightened and philosophic inquirer will regard them as evidences of nothing, but that in all languages similar sounds will occasionally be found to be the representatives of similar ideas. At the same time that this remark is made, our acknowledged ignorance of the true sound of the Hebrew letters is not forgotten.

1. The verb of *existence*, *haya*, is equivalent in grammatical power, and nearly so in signification, to the Indian *Ta*; the form in the Hebrew is 3 Sing. Præt., in the Indian 3 Sing. Pres.

2. The radical syllable in Chippewa, signifying to come, is *be*, as *be ezha*, he cometh, *be wesenin*, come thou and eat. Some of the forms derived from *bo* nearly correspond, as *he gadth*, a troop cometh.

3. *Bayakbet*, he looked, *enabit*, Chippewa, if he looked, *rogahbit*, with the prefix *vav*, makes a word very similar in sound to *enabit*.

4. *Shemesh*, sun, *Gezis*, sun.

Such etymologies as the foregoing, however, though a multitude of them could be found, which perhaps is not the case, would satisfy no judicious inquirer. They might be valued by the ethnographer, who found in the word *missi*, which he erroneously supposed to mean river, the proof that the people who gave a name to the father of waters, came from a particular district of Asia; but among those who hear me, they would be regarded, as they truly are, of no value, and wholly fallacious, when taken as guides in tracing the labyrinths in the descent and filiation of nations. Some future opportunity may occur for entering more carefully upon the investigation of these marked resemblances in grammatical peculiarity, in structure of sentences, and manner of expression, which clearly prove, that the Indian languages, whatever may have been the origin of the people who speak them, are more similar, (not to say akin,) to the Shemitic dialects, than to those of the Caucasian race."

VOCABULARY OF THE SAW-KEE AND MUS-QUAW-KE INDIAN TONGUES.

CONTINUED FROM PAGE 48.—SELECTED.

MUS-QUAW-KE TONGUE.

Moon	Tup-pe-ka, Kee-shuth
Fire	Sku-tah
Chief (officer)	O-ke-maw
Soldiery (military)	Sim-maw-ker-lask
Friend	Ne-kon
Battle	Me-kaw-teë
House (domicil)	Wik-ke-op
Hatchet (a small axe)	Paw-puk-ke
War-club (a weapon)	Paw-puk-uk-ko
Knife	Maw-tes
Pipe (for smoking tobacco)	Pew-aw-kun
Coat, (a garment)	Pe-suk-ki
Fort, (a fortification)	Wok-kaw-e-kon
Blood	Mis-quee

